

THE NUR AF' SHAN

VOL. IX

LUDHIANA:—February 17th, 1905

No. 7.

FOREIGN TELEGRAMS.

London, Feb. 9.
 Reuter's Tokio correspondent says that Mr. Takahashi, Vice-President of the Bank of Japan, sails on the 17th instant for America and England. This is regarded in London as presaging a new foreign loan.

King Oscar of Sweden, who is in indifferent health, has transferred his functions to the Crown Prince.

Allahabad, Feb. 9.
 Work on the Quetta Nushki railway has been somewhat interfered with owing to the severe weather, but the completion of the line this spring is assured.

London, Feb. 9.
 Strikes of University professors and students are becoming throughout Russia.

London, Feb. 10.
 The men in the Putiloff and Franco-Russian works at St. Petersburg have started an eight hours' day on their own account as the employers refused to countenance the same. The strike was renewed to-day and 10,000 men are now out. The troops are prepared to prevent its spread.

London, Feb. 9.
 In view of the Government's promises of mining labour legislation and the hopelessness of breaking the mine owners' resistance in the near future, the German miners will resume work to-morrow.

The *New York World* says that Government has practically decided to return China after the war twenty two million dollars of the indemnity remaining after the settlement of American claims.

London, Feb. 10.
 Lady Curzon and her children sailed in the P. and O. steamer *Arabia* to-day.

Rangoon, Feb. 10.
 Five other plague cases are reported to-day, all of whom had come from the house in which the plague first broke out. Rangoon to-day is declared a plague-infected port.

Colonel Little, retiring Inspector General of the Civil Medical Department, was due to leave to-morrow for Madras, but in consequence of the appearance of the plague in Rangoon he has cancelled his departure, as his successor has not yet arrived.

Allahabad, Feb. 11.
 Reports from the Kabul mission show that excessive cold has been registered this week, the temperature falling several degrees below zero.

London, Feb. 10.
 A fresh collision occurred at Sanowice last evening. Troops fired on a mob of strikers who were extinguishing a smelting furnace, killing and wounding over a hundred.

Some 5,000 strikers paraded at St. Petersburg to-day, and induced four other factories to join, but dispersed on encountering troops.

At the instance of the Governors the manufacturers at Warsaw and Sosnowice are conferring with a view to making concessions.

London, Feb. 11.
 A mob of strikers at Lodz enraged by a manufacturer's refusing to pay out more wages till work was resumed, assembled outside the factory demanding their money. The strikers then began firing on the troops from windows of adjoining houses and the troops then fired on the crowd. It is estimated that twenty were killed and fifty wounded. There were a few wounded in encounters at other factories.

There is a revival of anxiety at St. Petersburg. Five factories in the Viborg quarter are endeavouring to organize a general strike until all demands are satisfied. The authorities have requisitioned mounted grenadiers and dragoons from Peterhof.

The Russian ironmasters have memorialised M. de Witte demanding an improvement in conditions of the workmen, equality of fall in the eyes of the law, the right of workmen and masters alike to cease work, freedom of speech in the press and universal compulsory education.

London, Feb. 11.
 The general strike has been resumed at Warsaw. The Japanese captured an eminence southward of Changobichia on Thursday driving out two Russian companies. The Russians are continuously shelling Marshal Oyama's centre and left.

It is believed that when the severity of the winter terminates General Kamimura, whose new Army is lightly equipped and has innumerable field guns, will endeavour to cut the Russian communications north of Vladivostok.

Bombay, Feb. 12.
 The following telegram was received last night from the Japanese Government:—Marshall Oyama reports that up to the 10th instant we buried about 2,000 Russian corpses in the direction of Heikontai.

London, Feb. 11.
 The *Daily Telegraph* correspondent wires from Tokio that orders for four battleships have been placed in England by Japan, and also contracts for half a million sterling worth of guns.

The Japanese American Arbitration Treaty has been signed at Washington.

London, Feb. 13.
 The *Standard* is in a position to state that the Prince of Wales will leave England towards the end of August to visit India, and that definite plans are expected to be made before Lord Curzon goes to Simla.

London, Feb. 12.
 The Third Baltic Squadron is ordered to be ready to sail immediately.

Reuter's correspondent, wiring from Zanzibar, says that Governor Gootzen has requested five Russian cruisers which had anchored in German waters near Dar-es-Salaam to leave. The Russians complied.

London, Feb. 13.
 The Japanese Government has placed an urgent order for fifty locomotives in Glasgow.

A certain amount of insubordination prevails in the Third Baltic Squadron. A sailor was shot on Saturday for stabbing a lieutenant.

The German colliers *Bulgaria* and *Sandyford* arrived at Lampong Bay, Sumatra. The Dutch authorities ordered them to Batavia, where the cargoes are being landed and sold.

EDITORIAL NOTES.

"I heard the voice of Jesus say,
 "Behold, I freely give
 The living water; thirsty soul,
 Stoop down and drink and live."
 I came to Jesus, and I drank
 From that life-giving stream;
 My thirst was quenched, my soul revived,
 And now I live in him."

Among the notable events of recent occurrence was the Theistic Conference. We are indebted to the *Indian Social Reformer* for a report of the address of Mr. Justice Chandavarkar. In his very interesting address, the Honorable Justice portrayed the prospects of the Brahmo Samaj, holding that since Brahmoism stands for the truth, where ever it may be found, it is bound to become the religion of the future in India. He is not discouraged because of slow growth, because great religious movements are slow in the beginning. On this point he says:—

"Brahmoism is lacking in sympathy from the people and it has not been able to make much progress on that account. This is true. But what religion when it first comes into existence has the sympathy of the people? Looking at the history of such religious movements in the past I find it is not the sympathy of the people that we have to depend upon for the spread of our religion. Christianity prospered because of the great enthusiastic and sacrificing missionary, St. Paul. We want missionaries of Paul's courage, who will be ready to go among the lowly and the meek, the miserable and the sinners, who will be ready to sacrifice their everything for the cause, and then alone will it be possible for us to make any progress against these depressing times. This is the work which the Brahmo Samaj has to do. It is a difficult one I admit, but let us remember that a child succeeds in walking only when it falls down hundreds of times every day; a man becomes strong only when he exerts and gives pain to his limbs. What is true in the physical world holds also true in the moral world. For every growth, the growth of the spirit is essential, and it is more essential in the case of the growth of religion. Brother delegates, to me you appear to represent the flower of our country's activity, for you hold that all our activities must be based on a religious foundation. To you has been entrusted the task of all tasks, i.e., the task of the regeneration of India. Your task is the highest of all. The moral creed of the Brahmo Samaj is the highest. Brahmo Samaj has the power of regenerating India."

If the Brahmo Samaj will truly carry out the principles

involved in these words, we shall quite expect them to bring about the regeneration of India. The trouble is, that the Brahmos seem to think they have now attained to the all truth, which India requires. A consistent carrying out of the principle that truth must be recognized wherever found will inevitably lead to a change of attitude toward the great Teacher, who said of himself, "I am the way, the truth and the life;" who, having revealed the Fatherhood of God and the Brotherhood of man, said; "He that seest me hath seen the Father." What the Brahmo Samaj needs is the recognition of the entire teaching of Jesus Christ. He is to them the chief of all teachers. They have caught the spirit of much of his teaching, but like Philip they ever say, "Show us the father and it suffices." Would that they might heed the Master when he says, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father?"

What India needs is the Jesus Christ of the Gospels. Wherever he has been received in the Earth, he has accomplished the regeneration of individuals, of society and of the nation. Our most ardent desire for the Brahmo Samaj is that it may produce great leaders like Paul, as suggested by Mr. Chandavarkar, men filled with the faith of Paul, living for Him whom he received as the Incarnate Saviour of sinful men.

When the Sacred Books of the East, which have been translated in English and published in 49 volumes, began to appear, many people seriously criticised Max Muller, who seemed to be trying to exalt other religions at the expense of Christianity. But when the books were studied it soon became apparent that Christianity had nothing to fear from these older religions.

As a writer in *The Pioneer* puts it, "So much reverence was felt for them because they were not properly known. Now that Buddha, and Zoroaster, Confucius and Manu speak plain English, it is apparent that, in the main, their's were but crude attempts at guessing the riddle of the Universe. Max Muller expressed himself clearly and emphatically on this point at the very commencement of the series. 'People who have vague ideas of primeval wisdom and the splendour of Eastern poetry will soon find themselves grievously disappointed. It cannot be too strongly stated that the chief, and in many cases the only, interest of the Sacred Books of the East is historical; that much in them is extremely childish, tedious, if not repulsive; and that no one but the historian will be able to understand the important lessons which they teach.' (S. B. E., Vol. I. p. xliii). It is certainly sad reading that these volumes afford. Max Muller says in a letter to

Renan, "They are the very saddest books to read." That all the combined wisdom of the East, as contained in this half century of volumes—and there is very little of it beyond—should amount to so little, so very little, is a melancholy fact. No, Christianity has little to fear by comparison with this Oriental wisdom. On the contrary, it is much strengthened by it. Max Muller was perfectly justified in his hope in this matter. "Of one thing I feel very certain that this translation of the Sacred Books of the East, which some of the good people here consider most objectionable, will do a great deal towards lifting Christianity into its high historical position" (Life II. 71).

The *Arya Messenger* has felt himself called upon to reply to our question why Aryas, who are so thoroughly convinced that Christianity is waning and has no prospect of success in its effort to propagate its absurd doctrines, should be so zealous in their efforts to prove this position. *The Messenger* says:—

"We do it in the interest of Truth. We never said that Christianity is making no progress in India. It is making headway by gaining converts from among the low Indian classes and by multiplying in reckless defiance of the law of Malthus (a Christian neighbour!) though we have grounds to believe that it has ceased to find favor with the higher portions of the Indian community. Christianity possesses but partial truth and much that is repugnant to reason and common sense, and should the followers of the Vedic Religion make a point of being true to their Religion, we may be sure that in the end Christianity will have to clear off the field. If Christianity succeeds in becoming the dominant creed in this country, which Heaven forbid it ever should! it will only be because untruth very often does triumph in this world even in spite of truth, which unfortunately, during such periods, happens to bear a discount with the majority."

We are glad to learn that Christianity has some chance for success after all. Just now it is among "the low Indian classes." We congratulate the low Indian classes because they are now likely to rise to become members of the highest class.

We are sorry our friend has such weak faith in the truth. We have the assurance that "The truth is mighty and will prevail." Our hope for the success of Christianity in India lies in the fact that we believe it to be true and therefore sure to prevail.

"A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give."—Josephine Pollard.

Letter: To My Neighbours.

No. 6

Dear Friends,

I have been thinking a good deal about how our educated young men should be employed. The avenues to the higher professions are being crowded by the multitudes who have an anxiety to secure the Government offices. It is clear that many of these must fail to reach the goal of their present ambition. Fortunately the rapid growth in the building of Railways and Irrigation canals opens up new avenues to employment. But most of these places can be filled by the ever increasing number of village students. What is to become of the sons of the City? For these, it seems to me, the hope of success lies along commercial lines. It is pleasing to see many indications of a revival of interest in this direction. The Parsi community has taken the lead in this direction, and their success in amassing great fortunes and in securing a high place in social life, should serve to commend their course to many others. And it has been so, as may be seen in the establishment of cotton and woolen factories, the forming of companies for the promotion of trade. Most that has been done, has been along the old established lines of business, which indeed is most natural. It seems to me, however, that very much more, might be accomplished by the introduction into India of new lines of business enterprise. I was particularly pleased to note in a recent telegram from Calcutta that the New Steel Works at Barrakur have proved a success under the management of Messrs Martin & Co. Managing Agents. It seems that this new Bengal Iron and Steel Co. can produce a material as good as any imported from England or America. The quantity at present does not amount to more than 500 tons a week, but it will not be long before the quantity can be greatly increased.

Think of the vast mineral resources of India. Many of our readers are probably living near mines of iron, copper and silver and gold. The earth beneath their feet may be rich in coal and kerosine oil. Then again, What has India done to improve her agricultural products? Let her sons seek education in Agricultural Colleges and with their scientific knowledge show Indian farmers how to increase the produce of cattle, how to use machinery to advantage, &c.

It ought to be possible for the city merchant to combine with the country or village farmers and establish factories for the production of canned goods, tomatoes, sweet corn, peas, beans, &c. For all such things there is a ready market at hand. You ask me, how can this progress be made? Well, the first thing necessary is to acquire the necessary knowledge so as to understand the varied processes required. Combine together to send a dozen of clever young men to America, men who are not afraid of hard work, and let them attend one of the great Agricultural Institutes there, say the Agricultural College in connection with the University of Illinois (at Champaign Ill. U. S. A.) or at Ames, Iowa, U. S. A. Let these men go under contract and, on their return, set up various factories under their management.

But I must close this letter with best wishes for India's welfare,

Yours very sincerely

SENEX.

"Happiness does not depend on money or leisure or society, or even on health; it depends on our relation to those we love."



PROGRAMME OF ANNUAL MEETING.

PANJAB SUNDAY SCHOOL UNION.

To be held at Amritsar March 21st & 22nd 1905.

TUESDAY: MARCH 21st.

7 a. m. *Devotional Meeting*, conducted by M. L. Rallia Rām Esq. B. A., LL. B.

8 a. m. *Morning Session* (a) Reports from S. Schools; (b) "The Important Nature of the Teacher's Work," Miss Basu; (c) "The Importance of Home Training," Rev. Tālib-ud-Din, B. A.

4 p. m. *Afternoon Session (English)* (a) "The Desirability of an Initiatory Course of Lessons for S. Schools," Miss Capes; (b) "S. S. Literature and S. S. Libraries," Rev. Dr. E. M. Wherry.

6.30 p. m. *Social Gathering* at the Middle School (C.M. S.), by kind invitation of Mrs Grime.

WEDNESDAY: MARCH 22nd.

7 a. m. *Devotional Meeting*, conducted by the Rev. Wadhawa Mal.

8 a. m. *Morning Session*, (a) business; (b) "Catechetical Teaching," Rev. T. F. Cummings; (c) "Model S. S. Class," Mr. M. Wylie.

4 p. m. *Afternoon Session (English)* (a) "S. Schools for non-Christian girls," Miss Theobald; (b) "Suggestions on Object Lessons and Diagrams."

6.30 p. m. *Closing Meeting*, in which it is hoped that the Rev. T. K. Wade will take part.

The above meetings will be held in the Library of the Rām Bāgh, kindly granted for that purpose by W. C. Gow Esq., Secretary of the Municipal Committee. It is hoped that many readers of this paper will be able to attend. Friends at Amritsar have very kindly undertaken to provide accommodation for all visitors whose names are sent in to Miss Hewlett, St. Catherine's Hospital, Amritsar, by March 1st, at the latest. All intending visitors are also requested to inform Miss Hewlett by what train they hope to arrive.

J. I. Hasler, Corresponding Secretary.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—Exchange.

GETTING PEOPLE TO READ BOOKS.

BY SAM WALTER FOSS.

The best book in the world is of no use in the world if nobody in the world reads it. It is the great tragedy of literature that the books best worth reading do not get themselves read. To get the best books read by the largest possible number of men and women is the first and great commandment of the modern librarian.

New men usually like one another when they can get at one another. In the same way, men usually like books when they are given the best possible opportunity to get at them. The librarian can furnish this best possible opportunity, and he falls short of his full duty if he does not do this.

NO FENCE.

He should permit no fence to stand between the books and the people who have paid for them. The people should be given free access to the book-stacks, come in direct contact with the books themselves, and make their own selections after a personal examination. The reason why most people do not read good books is because they never see them. The librarian should see to it that the books and the people are introduced. The public should not be compelled to select its reading through a printed catalogue any more than it should be compelled to select its groceries, its drygoods, or its furniture in that way. Men insist on seeing their goods before purchasing. In a public library they should insist on seeing their books before selecting them.

Books should be collected in a public library to be distributed. The library is only the great central reservoir, and should constantly empty its contents into innumerable receptacles. Little branches should be established in stores, or elsewhere in every local centre of activity. They should be organized, if possible, in all the manufacturing-plants that employ any considerable number of men and women. A librarian should not hesitate to circulate his books through the agency of a soap-manufactory or an iron-foundry. Little libraries should be put into the police stations, the fire stations, and the car-barns.

SCHOOL LIBRARIES.

Above all, every public schoolroom should be supplied with books. The schools furnish agencies for getting books to the people that are receptive. Nearly all children can be made readers. An adult who has never fallen into the reading habit will probably always remain impervious to the influence of good literature. Most children can be made readers by simply giving them books to read.

The public library should not only send its books to the public schools, it should also send them to the Sunday schools. It is no exaggeration to say that the average Sunday-school library is not what it should be. Some of us can remember Sunday-school books, written with the best of intentions, whose influence was pernicious rather than salutary. The goody-goody book of the old-time Sunday school was never a good book. Its influence on the whole was bad. The Sunday school needs inspiring, healthy, possible human books, clean with the cleanliness of human fun and happiness, strong with the strength of normal-minded thinking. It is the business of the public library to furnish such books to the Sunday Schools in sufficient numbers to supply all legitimate demands.

BOOKS ON WHEELS.

I believe, too, that the public library should deliver its books, if possible, directly to the homes of the people. Only in some such way can it keep in step with the march of modern business progress. Every retail business delivers its goods to the purchaser. People do not go to the goods they buy. They demand that the delivery-wagon. People will demand, shortly, that the public library shall get itself organized on wheels, and deliver its goods to the people. In the country this project might possibly be carried into effect through the co-operation of the rural free delivery system. In cities a small fee can be charged at first.

It ought to be possible for anybody, anywhere, to get any book he wants. It is comparatively easy for a person to do this even now in large cities where great collections of books are common. The library system of the country will be so unified in a few years that it will be possible for any person in the remotest regions of the country to obtain the book he desires.

This can be done in any town in Massachusetts even to-day. Every town in Massachusetts has a public library. Subject to certain limitations, any library in Massachusetts can borrow from the Boston Public Library any book it asks for. Any large public library is willing, or ought to be, to loan books to any small public library. So any person living in a small town where there is a public library should be able, through that public library, to secure any book he desires. People should insist on their public libraries' doing this service for them.

But there are towns and large areas of country where there are no public libraries. Such regions are now being reached in several States by means of travelling libraries and, let us hope, it will be only a matter of a few years when every region will be reached and no community will be a bookless community, and no man need be a bookless man.

LITERARY SLUSH.

It has become easy to get books, and it is becoming easier every year. But it should be remembered that it is just as easy to get good books as it is to get worthless ones. We are drowning in an infinite ocean of literary slush. I do not mean to be cynical in this statement, for I believe that great authors are producing great books to-day, and that real literature of an order to rank with the great literature of the past is being produced to-day. But a method of somewhat rigid selection should be employed by the modern reader.

Christian Endeavor World.

Hymns as a Means of Religious Culture.

We wonder if our people generally read the Methodist hymn-book much? The old Methodists did. Our fathers and mothers, and their fathers and mothers put it along with the Bible on their tables, and read and reread its stirring and matchless lyrics of the spiritual life till they had them by heart. And doubtless that fact helped largely to make them the men and women they were. We think of them, of their zeal, their unselfishness, their joyousness, their deep devotion, their practical holiness of life, and sometimes we contrast our own experience and life with theirs, with sorrowful admission that we

come far short of them. We would do well to copy them in many particulars. We would do well to copy them in their love for and reading of our matchless hymns. True, some of the pith and marrow of the old book has been lost in the eliminations and additions which have taken place in the compositions of the new one, but most of it is there still. And there may it remain, whatever the future may amend or add. Well said Dr. James Martineau in a quotation we met with the other day, "After the Scriptures, the Wesleyan hymn-book appears to me the grandest instrument of popular religious culture that Christendom has ever produced."

The great lack in religious life to-day is the lack of quiet. We are hurried too much. We have little time or we think we have little, for the reading, the meditation, the prayer, without which the Christian life can never be anything else than comparatively weak and shallow. We are ignorant, too often, of the deep things of God, because we do not delve for them. We live too often lower than the high things of God, because "the rare and difficult air of the mountain top" must be reached by climbing. Our busy, bustling life shuts us off, we say, from the opportunities which in a less strenuous age, Christians so enjoyed and profited by. But is all this haste necessary? Nay, is it right? Ought we not to steep ourselves in the atmosphere of these glorious hymns of ours, and with Bible and hymn-book and secret meditation and prayer, make ourselves strong to meet the demands and resist the temptations which the strenuous life brings upon us all? It is no waste of time to stoop to drink of the brook by the way. It is no waste of time to step aside in the journey for an hour in the blest companionship of Christ, and in close communion with Him. It would be a good thing for Methodism if the hymn-book were once more to take its old place in the religious culture of our people. "Let me make the ballads of a people," said a wise man of old, "and I care not who makes their laws." And the saying is full of meaning. For the ballads of a people at once embody and perpetuate their national ideals. But "Better than all the ballads that ever were sung or said" are these splendid songs of the soul. Our children's ideals should be formed by them. They should learn them at mother's knee. They should sing at the family altar. They should grow up in their warm, intense, emotional and yet practical influence. The coming generation will be a wiser, holier, happier, and more useful people than their fathers and mothers if we use our hymn-book for all that it is worth.

Indian Witness.

REMINISCENT.

I love to think of boyhood days;
The farmhouse nestling low,
The wood I chopped, the chores I did
In days of long ago.
'Twas then I labored in the sun
To reap the golden wheat;
'Twas then I drove the cattle home
Through twilight dusk and sweet.
I see again the upturned earth,
The furrows of the plow—
I love to think and thank my stars
I needn't do it now!

A MATTER OF COURSE.

The simplicity of the moral law is sometimes more apparent to the very young than to those who have learned by experience the difficulty of walking in the narrow path. The New York Times tells this story of a Sabbath-School which Bishop Potter often visits, and of which he is very fond:

At one time a little girl's sewing class was organized, and a medal offered the child who showed the best record for punctuality. At the closing exercises little Alice was called forward, as having been neither absent nor late, and presented with the medal, but she refused it.

"I did not have a perfect record," she said. "One day I was late." And she explained the circumstance.

Afterward, Bishop Potter found an opportunity to question her.

"Why didn't you take the medal, Alice?" he asked.

"It would have been telling a lie," was the answer.

"Would your teacher have known it?"

"No sir. She did not see me come in that day."

"Would your mother have known it?"

"No, sir. I didn't tell her about it."

"Well, who would have known that you were telling a lie?"

Alice's face grew pink. "I should," she said.

The Bishop was so delighted with the child's delicate sense of honor, that he had a beautiful medal made, and sent it to her.

HABITS.

Ned was watching grandpa put on his shoes.

"Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandpa.

"Why, yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes 'most every morning."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but I got in the habit of shaking my shoes every time before putting them on, when I was in India."

"Why did you do it there?"

"To shake out scorpions or centipedes or other vermin that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know; but I formed the habit and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned.

"It's a very strong thing," said grandpa. "Remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows strong faster than a good one. If you want to have good habits when you are old, form them while you are young."

—The death of the second Princess of Mysore, a sister of the present Maharaja has cast a gloom in the Palace. His Highness who was on circuit at the time immediately returned and has cancelled the remaining programme of the tour. Lieut. Col. Peairaj Urs, whose wife she was, feels her loss much. She was but 21 years of age and has left 4 young children.

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